

DRESS :  
A BRIEF TREATISE

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# DRESS

## A Brief Treatise

Prepared by a Committee Appointed by

**Mennonite General Conference**

"If any man love the world, the love of the Father is not in him."

**MENNONITE PUBLISHING HOUSE**

Scottdale, Pa.

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## FOREWORD

For a number of years the Mennonite General Conference has seen fit to retain a committee whose duty it is to study the problems arising from the proneness of man to conform to the world in unscriptural and immodest apparel, and to bring such recommendations, from time to time, as in their judgment the circumstances may warrant. A number of reports have been submitted and the proper recognition given them by the Conference; but because of the many claims to its attention by other interests of the Church that body has never given this subject the extended discussion which its importance demands. After much prayer our committee decided that a general discussion of the various phases of this subject, printed in pamphlet form, might be a helpful means of awakening thought on the part of seekers after truth, and accordingly the treatise now in your hand was prepared.

Our purpose in preparing this message is not to formulate new regulations or pass new resolutions. But if it will help to strengthen the faith of the brotherhood and promote loyalty to Bible principles and the conference resolutions and regulations already on the records, its mission will have been fulfilled. Its purpose is educational rather than legislative.

We are grateful to God for His sustaining grace and evident guiding hand while this work was in the course of preparation and trust that the body of our readers, being in full sympathy with the standards and Biblical teachings herein set forth, will bid this message welcome and pass it on to others. With a prayer that God may own and bless this feeble effort to the good of His people, we submit this for your prayerful consideration, and subscribe ourselves,

Your fellow servants,

Daniel Kauffman  
J. S. Gerig  
L. J. Burkholder  
C. D. Yoder  
A. C. Good  
J. L. Stauffer  
Harry A. Diener

## A VERY PROMINENT SUBJECT

This is the first thing that impresses us as we begin consideration of the dress question. Most churches ignore the main issue, professing to believe that only "clothes Christians" pay any attention to it. But the fact is, there is nothing that can be named that receives more attention than the matter of dress. It ought not to be so. Clothing was never intended for anything but a protection and convenience for the body. It ought to be accepted as such, and the time and money wasted in unscriptural dress devoted to weightier matters. But "ought to" does not settle all things for all people. The wisdom of God in giving direct and specific teaching on this subject is evident when we see the perverted use which people make of their clothing. Here are a few facts worth noting:

1. It is the first thing mentioned after the fall of man. Gen. 3:7, 21.
2. More than two-thirds of the sixty-six books in the Bible refer to clothing, in some form or other.
3. "Wherewithal shall we be clothed?" is a live question in every home.
4. Billions of dollars are spent annually on vanities and superfluities in clothing.
5. It is very seldom that a society group gets together but that the clothes question furnishes an absorbing theme for conversation.

6. Fashion journals, popular magazines, bulletins, etc., giving prominence to the clothes question, are found in most homes.

7. Most churches devote considerable time to this question—some to testify and to protect their members against the follies of Fashion, others to apologize for obeying the clothes-god rather than the God of the Bible.

8. So outrageous and indecent have fashions become that legislators and municipal authorities have felt called upon to pass laws regulating this evil.

9. The power of the uniform is so generally recognized that soldiers, policemen, members of secret orders, nurses, railroad men, members of athletic associations, Salvation Army workers, Sisters of Charity, etc., etc., are required to wear it in some prescribed form.

As said before, clothing has but one legitimate use—the covering, protection, and comfort of the body—should be made to serve the purpose intended, and the time and money wasted on needless and improper clothing should be devoted to nobler purposes. One regrettable fact in this connection is that by far the greater part of the attention which it gets is on the wrong side—the side of vanity, immodesty, ornamentation, display, worldliness—thus appealing to the sensual side of man as opposed to the Christian standard which seeks to magnify the shining qualities of “the hidden man of the heart, even the ornament of a meek and quiet spirit.” So long as these evil influences are at work Christian people have but one duty in regard to this matter—that of diligent and con-

stant teaching, by precept and by example, making known the word and will of the Lord with reference to modest and strange apparel.

## ORIGIN OF CLOTHING

Before the fall of man no clothing was worn. Gen. 2:25. But no sooner had man fallen than he felt a sense of shame and devised some form of covering to hide his nakedness. Fig leaves—a very frail and insufficient covering—was chosen as man's first clothing. God recognized the frailty and vanity of such covering and provided more substantial clothing—the skins of animals. Gen. 3:7, 21.

The inclination of sinful man has ever since been at variance with the judgment of God as to what constitutes proper and improper apparel. The vain heart of man seeks something frail, gaudy, showy—while God has repeatedly put Himself on record as favoring something substantial, serviceable, modest, comfortable.

The difference is fundamental. We expect sinful man to be at variance with God on this as well as every other question of right and wrong. "The whole world lieth in wickedness." It takes "a new heart and a right spirit" to bring man back into harmony with God. So long as the love of the world, rather than the love of God, fills the heart of man, we expect to see the outcroppings of this worldliness in the form of "strange apparel." But we have a right to expect better things of those who have been delivered from the thrall of sin and profess to have forsaken the ways of "this present evil world." In the language

of Mary the mother of Jesus we desire to submit this advice with reference to clothing: "Whatsoever He saith unto you, do it."

## BIBLICAL FACTS

In the first place we wish to lay aside, for all time, the erroneous idea that we in the New Dispensation have nothing to do with Old Testament teaching on dress. It is true that the ceremonial law has been nailed to the cross; that the ordinances and feasts of the Old Testament have been abolished and in their stead we have the Gospel of Christ. But this does not prove that we may not read the mind of God in the discussion of moral questions in the Old Testament as well as in the New, for both of them are alike given by inspiration of God. Our purpose in presenting the following Biblical facts is to show what is the mind of God with reference to the kind of clothing His people should wear:

### 1. The Bible commands the wearing of modest apparel.

"In modest apparel" (I Tim. 2:9), is the divinely approved standard. It corresponds with the character "approved unto God." The term, "modest apparel," is best understood when it is remembered that in contrast with it Paul mentions such things as "gold, or pearls, or costly array." Bodily ornamentation in the form of jewelry and other vanities leads to bodily desecration in the form of bared bosoms and arms, short skirts, and other striking exhibitions of the female form, frequently changed to attract the eye of sinful men.

## 2. The Bible is severe in its condemnation of immodest apparel.

There was a woe pronounced upon "the daughters of Zion" (Isa. 3:16-24) because they walked about with wanton eyes and outstretched necks and bedecked their bodies with jewelry, indecent apparel, and glittering ornamentations. The "spoiled" woman (Jer. 4:30, 31) bedecks herself with crimson ornaments of gold, painted faces—to no avail. Christ warns against the example of the Pharisees whose pride impelled them to strut about in long professional robes and broad phylacteries, loving salutations and choosing the uppermost seats. Ornamental clothing is but a public advertisement of the fact that there is a proud heart within.

## 3. The Bible nowhere approvingly refers to pride, but invariably condemns it.

"Be not proud." "Pride goeth before destruction, and an haughty spirit before a fall." "The pride of thine own heart hath deceived thee." "God resisteth the proud." "A proud look" is one of the things which God declares that He hates. Cleanse the heart from pride, and all dress abominations not prompted by ignorance will disappear in a short time.

## 4. Conformity to the world is forbidden. Matt. 6:24; Jno. 17:14-16; Rom. 12:2; II Cor. 6:14-17; Jas. 1:27; 4:4; I Jno. 2:15, 16.

The application of these texts extends to all cases where there is a disposition or possibility of patterning after the world. When the style of your clothing changes with, or soon after, the changes in the styles of the world it indicates a connection with the world which the Bible con-

demons. In other words, you violate Scripture every time you pattern after the world in the style of your dress suits. Here is the crucial test which reveals whether it is the love of God or the love of the world which prompts you in the selection of your clothing.

**5. Love of the world is forbidden.** Jas. 4:4; I Jno. 2:15.

Read also Rom. 6:16; II Cor. 6:14-18; Col. 3:2. We naturally conform to the wishes and customs of the Church, or to the styles of the world, depending upon where our affections are. It was no mere accident that one man, inspired of God, wrote, "If any man love the world, the love of the Father is not in him;" and another man, also inspired, wrote, "The friendship of the world is enmity against God." Christ said, "If ye love me, keep my commandments." We obey Christ or the world, depending upon where our love is.

**6. Sex distinction in dress is clearly taught.**

"The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God" (Deut. 22:5).

**7. The Church is commissioned to teach the whole Gospel, and to discipline its members according to this standard.** Matt. 28:19; Acts 2:27; Gal. 1:8, 9; 6:1; Matt. 18:17; Jno. 20:23; I Thes. 3:6.

When the Church makes an earnest, prayerful effort to have all its members conform to the whole-Gospel standard and exercises proper discipline to bring about this desired end, it is but doing what God commands. No church can be

true to God and indifferent to the lives of its members. When the "fault" (Gal. 6:1) of an erring member consists in wearing the kind of clothing which the Bible forbids or testifies against it is clearly the duty of the Church, especially "ye which are spiritual," to "restore such an one in the spirit of meekness"—the same as if some other scriptures had been violated by the one in error.

## HOW CHURCHES GET SIDE-TRACKED

We have around us a number of once plain but now fashionable churches. People tell us that it will be only a question of time until the Mennonite Church will travel the same road. That may be so. We must admit that during the past quarter century the drift among us has been in that direction; but we still have the confidence to believe that when once our people are fully awakened to their danger, get their eyes opened as to where this drift will take us to, that the drift will stop and the Church remain loyal to the Bible teaching on dress. And now to face the issue plainly let us consider the contrast between—

1. The Scripture teaching on simplicity, non-conformity, and (consequent) uniformity in apparel, and the past record of the Mennonite Church on this question.

2. The same church, but having dropped all restrictions as to dress, having precisely the same discipline as though the Bible were altogether silent on the question.

Are we in favor of the change? If not, what are we going to do to counteract the drift in its favor?

There are four different attitudes we may take with reference to the matter:

1. Keep as quiet as we can, wink at the drift, discourage those who are trying to hold the Church to its past obedience to Bible teaching on scriptural apparel, hoping for the day when we may dismiss all pretensions to simplicity and non-conformity.
2. Openly advocate the change at once.
3. Do faithful teaching, be more faithful in administering wholesome discipline, appeal to the consciences of loyal workers, and stand together in gradually leading the whole Church to higher ground and more complete separation from the world.
4. Specify in detail what form of clothing shall be worn and what forms shall not be worn, and make the obedience or disobedience to this a test of church fellowship.

No loyal member will think for one moment of taking the first plan.

Very few disloyal members dare to openly advocate the second.

The third, in our humble judgment, is by all means the best course to take.

But if that is unworkable, then we must take the fourth to save the Church.

The teaching of God's Word is too plain ever to think of surrendering to the popular current. Yet in spite of this plainness of teaching many churches have gone wrong. Following are a few of the ways in which it was done:

1. Through failure to grasp the point at issue. The moment we lose sight of the fact that dress

is but an index of what there is in the heart we are liable to get side-tracked. Seeing the letter only, we get formal; ignoring the Word, we become worldly. Modest apparel naturally accompanies a modest, unassuming disposition. So long as the heart is full of pride it is hard to regulate the apparel according to the Gospel standard. Too many people begin at the wrong place to harmonize heart and clothing. Instead of making the proud heart an excuse for gay clothing they should become alarmed when the clothing betrays a proud heart.

**2. Through ignoring the fact that “a little leaven leaveneth the whole lump.”**

Sometimes the transition from a solid Gospel position to a full surrender to the world is made in a few years and sometimes it takes a generation or more to complete the change; but the truth remains that when the microbe of worldliness is allowed to remain in the Church the whole lump will be leavened sooner or later. The only cure is to remove the microbe.

**3. Through feeble preaching.**

Feebleness of preaching may mean one of two things, or both: (1) incompetent defense of the truth through lack of knowledge or ability; (2) lukewarmness and “artful dodging” of the truth for fear of hitting myself or somebody else. Some preachers thunder and lighten against “pride,” “conforming to the world,” “worldliness,” etc., but when you analyze what they say you have not a single testimony that reaches the heart of the question. Too many preachers have failed because of their ambition to be eloquent and brilliant and

popular, when God wanted them to be simple, faithful message-bearers of the truth, and living examples of how this truth should be put to practice.

**4. Through justifying one sin on the ground that another is just as bad.**

One illustration: A certain church used to have a clear testimony against fashionable adornment. The leaven of pride entered that church and made itself manifest in the personal appearance of some of its members. The membership generally protested. But because some of the protestants were tobacco users some brilliant mind conceived the idea that no tobacco user must criticise a fashion monger. The church fell in with that idea. After that, when anything was said against pride they had to add an appendix on tobacco. Result: that church now has both tobacco and style. The pot kept calling the kettle black, and neither took time to cleanse itself. The moment we ease up in our opposition to one sin because another sin seems just as bad, we lose both our testimony and our power, and both sins compared will abound among us all the more.

**5. Through indifference.**

"I will spue thee out of my mouth," is God's judgment upon an indifferent church. The "don't care" spirit kills any church—unless it can be awakened before it is quite dead. "Woe unto them that are at ease in Zion," while deceptive and destructive evils are allowed to creep in and ply their ruinous trade. The devil makes quick work of any church whose members are spiritually paralyzed through INDIFFERENCE.

## **6. Through discrediting faithful defenders of the faith.**

It is hard to shift a church from the whole-Gospel standard so long as its overseers and leaders are held in high esteem by the body of its members. It is the business of the opponents of any righteous cause, therefore, to discredit faithful overseers in the eyes of their members. Absalom well nigh succeeded in wresting the kingdom from his father because he succeeded in stealing the hearts of the people away from him. Many a church has been moved away from the truth because the opponents of the truth succeeded in discrediting the defenders of the faith in the eyes of the people. "Let the elders that rule well be counted worthy of double honour" is a rule that not only maintains the reputation of faithful elders but also insures the safety of the doctrines and principles of life for which these elders stand.

## **7. Through loose discipline.**

The surest way to get rid of some church doctrine or rule is to neglect the discipline of the disobedient. Faithful teaching means much, but it must be backed up by faithful discipline to accomplish anything lasting. Some of the very best teachers we ever saw were failures in the school room because they lacked the power of discipline. Loose discipline means a loose church and a loose church means a losing religion.

## **8. Through unfaithfulness in bringing up children.**

God commands, "Train up a child in the way he should go." Yet many parents, while they themselves are fairly well in the order of the Gospel in

the matter of simplicity and nonconformity, encourage their children to dress after the styles and fashions of the world. Where this is the policy it takes but a few generations, at most, to hand a church over to the world.

**9. Through ordaining to the ministry such as are not established in this doctrine.**

Read the history of church troubles, and you will find that a large percentage of them may be laid to the door of ministers who are unsound in faith and life. We can not be too careful in the kind of men chosen and set apart to the ministry. It is faithful stewardship that insists that those taken into consideration for the ministry be proven to be "faithful" as well as "able."

**10. Through a false notion of congregational government.**

A congregation falls under influences which take it out of sympathy with the standards of the Church as expressed in Conference. So it takes up the idea that the conference has no right to dictate to the congregation in matters of policy and doctrine and proceeds to keep house according to its own liking. Result: the faith of the fathers set aside, church discipline demoralized, and either a new church started or the whole Church leavened until it has drifted from its former foundation. You may look for a drift downward whenever a denomination sets at naught the Word of God, a congregation declares its independence from the denomination, or a member sets at naught the counsels of his congregation. No church drifts from the Gospel standard so long as this line of authority is recognized: Christ the Head, the

whole Church the body, the conference, the congregation, the member.

### 11. Through "changeable suits of apparel."

The language is found in Isa. 3:22. The principle involved touches one of the fundamentals of Scripture. Lest we be misunderstood, let us state that we have no reference to one kind of clothes to work in and another kind when appearing in public; one kind for farming, another for the carpenter's bench, another for some other occupation. Clothing was made for man, not man for the clothing. One of the things which we have always taught is that clothing should be serviceable; never for display, never for dress parade, never for subserviency to form. But this is what we mean: One kind of clothing to attend meetings at our own church, another kind when going elsewhere; one kind to preach in, another kind when appearing elsewhere; one kind when posing as a church worker, another kind when going about as an ordinary citizen. It is this practice of changing the style of the clothing in order to be "in with the crowd" no matter what kind of a crowd you are in that blinds the eyes of so many people to the real principles involved, casts discredit upon the effort to put Bible teaching into practice, and defeats the very object of plain clothing.

### 12. Through salaried ministry.

The cases are very rare (in fact, we know of none) where simplicity in attire long survived the advent of a salaried ministry, or where the burden of salaryism was long delayed after the church surrendered to Fashion. A free ministry and liber-

alism do not fit together. One or the other must go, sooner or later.

13. Through the mistaken idea that nonconformity and uniformity do not necessarily go together.

No church that has taken a consistent stand against uniformity has long succeeded in keeping its members free from Fashion domination. Where the principle of uniformity is discarded, the profession of "nonconformity" is not simply form—it is empty wind. As said before, no man who obeys Gospel teaching on dress need worry about the nightmare of "uniformity." He finds himself outside the popular current of worldliness, in dress as well as in other things, and being in fellowship with the saints of God he naturally conforms to their customs, just as a worldling conforms to the customs of other worldlings. It is this fact that accounts for the other important fact that the great mass of human beings actually practice uniformity—either the uniform of the Church or the uniform of the world.

## PROMOTING THE CAUSE OF SIMPLICITY

Every church that is interested in maintaining the whole-Gospel standard is interested also in promoting this standard. As simplicity and nonformity to the world in attire are clearly taught in the Word, it is as clearly our duty and our privilege to work to the end that this teaching of Scripture is obeyed. What may be done to this end? Here are a few suggestions:

## 1. Let our ministers be proper examples in simplicity.

Then, and then only, can they say, "Be ye followers of me, even as I also am of Christ." We do not refer to the clerical garb. The only reference our Savior makes to the professional robe is to condemn it. The minister who wears the "clergy" coat to preach in and fashionable cloth the rest of the time has missed his calling. But this the minister should do: In view of what the Bible teaches about modest apparel, about the wearing of jewelry and superfluities generally, about conforming to the world and about being a separate people, about vain display of pride in dress, about bodily ornamentation, etc., etc., he should be a proper example in conforming to the Gospel standard, thus strengthening his preaching by his example and life. He should cheerfully conform and adapt himself to the form of simplicity chosen by his church, even though he himself might do a little differently were it all in his own hands, and thus set a proper example of loyalty. It is helpful to any congregation when it can feel that its leaders are models of simplicity and loyalty to God and the Church. The preacher's family may be either a help or a hindrance to the cause, depending upon their loyalty or disloyalty to Church standards.

## 2. Let parents give proper instruction and maintain proper discipline in their own homes.

The heaven-ordained rule for the Christian home is to bring up children in the way they should go. Let parents do their best in training their children in the simple life, and it will mean much in the

way of solidifying our young people in the simplicity of the Gospel. It is an imposition on innocent children to bedeck their little bodies with things which the Bible forbids. It is encouraging them to go the downward road to allow them to go unrestrained—indulging in things which foster pride, cultivate vanity and disobedience to God, unfitting them for a simple, obedient, and holy life.

### **3. Let there be faithful, wholesome discipline in home and Church.**

Concerning home discipline we have already spoken. As for the Church, it is but reasonable to expect that all members should desire to live in the full liberty of the Gospel, obedient to all its precepts and commands. No other standard bears the test of Scripture. "Brethren, if any man be overtaken in a fault, ye which are spiritual restore such an one, in the spirit of meekness." Members who violate Scripture and the order of their church in the kind of clothing that they wear should be brought back to the standard of the Gospel, the same as if they had drifted away and violated Scripture along other lines.

### **4. Let us be faithful in teaching simplicity.**

"Us" here means preachers, parents, teachers, missionaries, and all other Christian workers. Faithfulness includes teaching by example as well as by precept. It includes a prayerful study of the Scriptures, a thoughtful consideration of present conditions, and an effort to improve every opportunity to tell the people the truth—in such a way that the truth will grip the hearts of the people and our teaching may have the desired effect. Brother, sister, here is a personal question that

applies to every one who wants to know and to do the entire will of God: What can I say and do, in the way of intelligent and tactful teaching, to rivet upon the minds and consciences of the people what is the will of God concerning the kind of clothing which Christian people ought to wear?

**5. Let us be diligent in personal effort.**

This does not mean hobby-riding, but it does mean to be alert to our opportunities. Pride is sapping the life out of many churches. Fashion misleads and ruins the souls of millions. The subtle influences of pride are slowly but surely closing the eyes of thousands of honest people. One church after another is surrendering to the goddess of Fashion. Shall we allow this to go on without making an effort to stem the tide? It is right that we personally conform to the teaching of Scripture; but we fall short of our duty if we neglect to use our influence in behalf of others. Brother, sister, how often do we have heart to heart talks with others who are wrestling with some problem or problems connected with the dress question? "Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men." "If any man be overtaken in a fault, ye which are spiritual restore such an one."

**6. Let us avoid radicalism.**

We are not unmindful of the efficient services of men who are given to radicalism. But we insist that such men would be still more useful in the service of God and man if their radicalism would be laid aside. Here are some qualities which, if well balanced, will exclude radicalism:

Truth, firmness, faithfulness, moderation, sound judgment, patience, zeal for righteousness. It is the well balanced worker that accomplishes most for God.

**7. Let us work for conditions favorable to simplicity.**

May we keep in mind the will of God concerning His people—that they be a people noted for their piety, devotion, purity, holiness, humility, honesty, hospitality, zeal, righteousness, godliness, obedience to God and the Church, “strangers and pilgrims in the earth, looking for a city whose builder and maker is God.” The more nearly we as a people will rise to this standard, the more easily will we be able to attain and maintain the Bible standard of simplicity and nonconformity in dress.

**8. Let us do what we can to make it convenient for people to secure the proper kind of clothing.**

If there could be a number of brethren, in different communities where there is a pronounced sentiment in favor of simplicity, who would make it their business to supply plain clothes to all who wish them, many of our problems would be lessened. Encourage brethren who have a keen conscience, adaptability, and business capacity to enter into this business. Consecration means the development of God-given talent, looking to the supplying of all the needs of the Church. Here is one need that ought to be supplied—and will be, if the brotherhood at large will lend encouragement to such an enterprise. A little application and investment along this line will bring plain clothes at reasonable prices within reach of all.

## 9. Let us maintain a distinctive form of dress.

There are several reasons why this is the only practical solution of the dress question: (1) Churches that have tried the policy of preaching non-conformity while at the same time making it a point to "dress so as not to be noticed" or appear "odd" when among worldlings have invariably made a failure in their efforts and sooner or later surrendered fully to Fashion. (2) So long as the world continues to violate the Bible teachings against jewelry, immodest apparel, and all other dress restrictions, it is impossible to conform to the Scriptures and "dress so as not to be noticed" among worldlings. (3) The Bible is emphatic in its teaching against conformity to the world. To conform to the fashions of the world is a clear violation of this teaching. (4) There is power in the distinctive garb. For instance, witness what the distinctive garb meant, in times past, for the Quakers and what it means now for the Salvation Army. In other organizations (the Catholic Church, for instance) the bulk of the church work is done by those wearing a distinctive garb. (5) The history of churches proves conclusively that whenever the idea of the distinctive garb is discarded that it is only a question of time when the testimony in favor of real simplicity and nonconformity is gone. (6) As a rule, those who are loudest in condemning the idea of uniformity as applied to Christian apparel are the most servile servants of the idea of adopting the styles (uniforms) which Fashion dictates. Since it is as natural for one who has been called out from the world to conform to the customs of those who have been similarly called

as it is for the worldling to conform to the fashions of the world, we should look upon fashionable attire as an evidence of a love of the world, which the Bible says is "enmity against God." In other words, when there is nothing about your appearance that indicates that you are living a life separated from the world and worldliness, we have reasons to be alarmed about your spiritual condition.

10. Let our efforts be accompanied by the spirit of prayer and our testimonies be clothed in the language of love.

## **MENNONITE CONFERENCES ON DRESS REGULATION**

There is a remarkable unity among Mennonite conferences on this subject. Those of our conferences which have a record of their proceedings show that our brethren, generations before any of us were born, put themselves on record, from time to time, in defense of nonconformity, as the issues of the times demanded. Space will not allow an extended notice of the numerous resolutions passed, but we wish to quote briefly from all our American conferences.

### **Alberta-Saskatchewan**

The Scriptures plainly teach the children of God to be plain, humble, modest people (Rom. 21:1, 2; I Tim. 2:9, 10; I Pet. 4:3, 4). Therefore members are required to refrain from the wearing of gold, the latest worldly fashions in wearing apparel, lest they grieve the brotherhood, besides bringing upon themselves disloyalty to the Church and the displeasure of God. Jas. 4:1-10; I Cor. 8:10-13; I Jno. 2:15-17.

## Eastern A. M.

The position of the Mennonite Church in years past has been that of separation from and non-conformity to the world in attire as well as along other lines....We recommend:

1. **To the Ministry:** That they be ensamples to the flock, that they preach, teach and exemplify, reprove, rebuke, and exhort with all long-suffering and doctrine (II Tim. 4:3, 4) and, where needed, to discipline in the spirit of love and meekness; that in the line of dress they wear the regulation coat and avoid all ornamentation....

2. **To the brethren:** that they submit themselves to the Word of God and to them that watch for their souls as they that must give account. The fashionable neckties, ornamental chains, studs, rings, or other jewelry not in harmony with the aforesaid scriptures (I Tim. 2:9, 10; I Pet. 3:3, 4) are to be refrained from as well as all other changing follies....

3. **To the sisters:** that in the line of dress they adhere to the plain cloth bonnet....that costly silks, laces, embroideries, low cut or unbecoming short dresses, short sleeves, transparent fabrics that give an immodest appearance, also jewelry in the line of wearing gold, pearls, rings, bracelets, brooches, pins, chains, wrist watches, and all outward ornamentation be avoided.

## Franconia

Brethren and sisters are required to submit themselves to the teachings of God's Word according to I Tim. 2:8-10 and I Pet. 3:3, 4, and further that none be received into Church wearing fashionable clothing, or gold for ornament, or women wearing hats. The brethren are admonished to wear the plain clothing.

## Franklin Co., Pa., and Washington Co., Md.

Since the Bible teaches against the wearing of gold and costly apparel for the adorning of the body (I Pet. 3:3; I Tim. 2:9, 10), this conference

recommends that we teach that it is inconsistent for members to wear gold for bodily adornment.

Owing to the tendency to drift into worldliness, this conference earnestly admonishes members against the following fashions in attire: creased hats, long flashy colored neckties, small bonnets and small prayer head coverings.

### Illinois

Being deeply interested in the best welfare of the Church and every member thereof....we recognize it our imperative and sacred duty to make a faithful effort to take such steps and adopt such measures as will.....restore the entire membership of the Church to the Bible standard of non-conformity, simplicity, modesty and uniformity in attire. (See Rom 12:1, 2; I Pet. 1:14; 3:3, 4; I Tim. 2:9, 10; Jas. 1:27).

### Indiana-Michigan

Worldliness in apparel is one of the sins which grows so stealthily that the individual is often not fully conscious of its progress. Regeneration changes the desires, and enlightenment will bar the encroachment of sin only on the condition that the Christian is watchful and the conscience is kept tender.

Modest apparel is a Bible requirement, and God's grace enables us to carry this out, regardless of time, place, or environment.

The position of the Mennonite Church in years past has been that of separation from and nonconformity to the world in attire as well as other lines....As the minister is to be the example of the flock, and is to make his work as effective as possible, he should be first to show simplicity in dress, so that he may the better lead others. The position of this conference is that the ministry shall wear what is commonly called the regulation coat and shall otherwise keep in line of separation, avoiding offence. All members shall refrain from conforming to the world; the brethren in wearing gaudy dress, fashionable hats, caps, fobs, etc.; the

sisters in wearing insufficient, transparent, or superfluous attire.

### Kansas-Nebraska

We recognize the need of Bible teaching and regulations on the subject of dress. We declare ourselves in full harmony with the recommendations looking to a complete separation from the world and conformity to Gospel simplicity in attire as adopted by General Conference..... Our ministers are instructed to bring these matters before their congregations and in co-operation with their fellow workers exercise such discipline as will result in putting these recommendations into effect by the entire membership.

### Lancaster

Since the doctrine of simplicity is so plainly taught in the Scriptures, we therefore require that the attire of our members be distinctly plain and modest in accordance with I Pet. 3:3 and I Tim. 2:8-10; also that the devotional covering worn by our sisters shall be plain and in full conformity to the Church.

### Missouri-Iowa

The wearing of gold for display or jewelry of any kind, and all superfluous adornments of any kind, is unscriptural and vain. Therefore members shall deny themselves of these things. I Tim. 2:9, 10; I Pet. 3:3, 4; Rom. 12:2.

The Bible forbids the wearing of gold or pearls or costly array (I Tim. 2:9, 10; I Pet. 3:3, 4) and conformity to the world (Rom. 12:2; Jas. 4:4; I Jno. 2:15; Luke 16:15; I Pet. 2:9; Jas. 1:27).... Both our brethren and sisters should follow the customs of the Church rather than the customs of the world, in all cases avoiding superfluities.

### Ohio

We advise a careful, prayerful consideration of the matter of personal adornment from a Bible standpoint. We recommend:

1. To our ministry: that they be ensamples to

the flock....that they wear the regulation coat and other articles of dress corresponding therewith.

2. **To the brethren:** that they avoid fashionable display and ornamentation, and that they refrain from fashions in attire and the combing of the hair.

3. **To the sisters:** That they adhere to the plain dress, avoiding semi-transparent clothing and low-necked dresses; that they wear the plain bonnet of such size and proportion as to properly cover the head and correspond with the devotional covering.

### Ontario

Resolved, that we do more teaching on the subject of modest apparel, and that we observe the spirit of Christ and His Word, exercise patience and use kindly admonition in bringing them into the Spirit of Christ.

Because of the trend of worldliness among the people, and because of the power that God grants His followers who are manifestly separated from the world, we as members of the Ontario Mennonite Conference declare that we favor the wearing of the bonnet by our sisters and the regulation coat by the brethren.

### Pacific Coast

The wearing of jewelry and superfluities is unscriptural and vain (I Tim. 2:9, 10; I Pet. 3:3, 4). Members shall not violate Gospel simplicity by following the fashions of the world, either for themselves or for their children (Prov. 22:6; Rom. 12:2; Jas. 4:4; I Jno. 2:15, 16). It is required that the ministers wear the plain garb, and we further encourage the brethren in general to do so.

Since we recognize that the Bible teaches simplicity in attire, we therefore admonish our people to lay aside all worldliness and superfluities.

### Southwestern Pennsylvania

As the Scriptures plainly teach that the people of God shall be plain, humble, modest people

(Rom. 12:1, 2; I Tim. 2:9, 10; I Pet. 3:3, 4) members are required to refrain from wearing gold, fashionable apparel, and all display of pride and haughtiness.

### Virginia

In the light of such scriptures as I Pet. 3:3, 4, I Tim. 2:9, 10, and Rom. 12:1, 2, this conference deems it right to take a stand for the regulation dress as upheld by the Church in past conferences, and that the Church shall do its utmost to bring about the desired end.

We recommend that parents co-operate with our Church officials in instructing their children on the matter of simplicity of attire, and that special care be exercised in receiving applicants into church membership that they have experienced a change of heart.

### Western A. M.

The committee appointed by the Western A. M. Conference to formulate regulation and discipline on dress, after prayerful consideration of the subject, insist that there should be a uniform rule of interpretation of I Tim. 2:9 and I Pet. 3:3 and similar scriptures, and therefore recommend the following:

1. That a more careful study of the Scripture be made and that we yield full submission to God and the Church, continually seeking the guidance of the Holy Spirit in all matters pertaining to our apparel.

2. That the ministry set the example of wearing plain clothes, allowing nothing on their person that bears the mark of vanity; as neckties, buttons for display, and such like; that their hats be plain, without crimps, dinges, etc.; and that they encourage the wearing of the regulation coat, both among themselves and among the brethren.

3. That the brethren support the ministry by conforming to the above standard and by using their influence in the home and in the Church.

4. That the sisters wear a plain bonnet or hood conforming to the shape of their heads, without trimming or ornamentation.

\* \* \*

6. That parents co-operate with the ministry in this matter by teaching their children the Scriptures and the position of the Church.

## THE LINEUP

The conference resolutions quoted in the preceding chapter are but a mere fragment of what has been said and done by our conferences in support of maintaining Gospel discipline on dress. For many generations the position of the Mennonite Church has been well known. The attitude of our church is that of loyalty to all the teachings of the Holy Scriptures, and modest apparel being one of the things which the Scriptures teach we mean to be loyal to that as well as the rest. As seen in the testimonies in the following chapter, we are not alone in this view.

We are not saying that there have not been dissenters among us. When some people quote from the testimonies of members in former generations in support of liberalism in the matter of dress they quote from these dissenters, not from the body of the Church, for the Church has all along maintained a consistent attitude toward "modest" and "strange" apparel. As shown by the quotations from Mennonite conferences, there is a remarkable harmony among our conferences, whether these resolutions were passed by the present or former generations.

Dress regulation, striking at the very root of the evils of strange apparel, has always aroused opposition on the part of those whose heart was set on patterning after (in part or in whole) the fashions of the world. And one of the favorite methods of opponents of dress regulation by the Church (they subscribe most cheerfully to the idea of dress regulation by the world) is to concentrate their opposition on what they consider the weakest point they can find in the position taken by the Church. It may be the bonnet, the cap, bonnet strings, cap strings, some way of combing the hair, the necktie, a ring, or some other (supposed to be) "little thing" that is chosen as the present point of attack; but whatever it is there is an intensity about the attack which for the time being makes the "little thing" overshadow the entire doctrine of nonconformity and sometimes both loyal and disloyal members lose sight of the real issue at stake.

In times of controversy over such matters the membership may appropriately be divided into four classes, two loyal and two disloyal:

1. Those who heartily endorse the position of the Church and who are glad that the Church acted in just the way that it did.
2. Those who might have done a little differently had the matter of directing the affairs of the Church been left to them, but who are none the less loyal, being in hearty accord with the things which the Church aims to accomplish.
3. Those who are defiantly disobedient, do not intend to conform, and challenge the Church to enforce its discipline.

4. Those who themselves are fairly well in order but who give aid and comfort to the third class by an open sympathy with their attitude and by criticising the Church for its actions and standing in the way of effective discipline.

Here is a sample of criticism from the fourth class: "I am in hearty sympathy with what the Church aimed to accomplish but I am not at all in sympathy with the way they went about it"—and then without any suggestions as to what might have been done, there follow some reflections on the motives of church leaders, an expression of sympathy for the disobedient, declarations that the things which the Church is trying to prohibit are not half so bad as the things which it tolerates, etc., etc. Those who take an attitude of this kind are doing the cause of Christ and the Church double damage: (1) The weight of their influence is against the Church, discouraging the loyal and encouraging the disobedient. (2) The damage is all the greater because the attitude of the critic is such that many well meaning members are led to take a similar attitude because they suppose him or her to be a loyal member.

Brother, sister, in which of these four classes is your attitude toward the Church described? Do you say the first or the second? Praise God. Let us never lose sight of the main issue—unity in the faith, loyalty to the Church, united in a consecrated effort to maintain and to promote the whole-Gospel standard. From this standard let us never be turned aside.

## SOME CHOICE QUOTATIONS

Under this heading we have the opinions of Christian men covering a wide expanse of time. Your attention is called especially to the testimonies from some of the Ante-Nicene fathers, who wrote in the first, second, and third centuries of the Christian era. The way that they discuss the matter of dress shows that not only had they the same Gospel that we have, but that they had to face the same world, the same devil, the same kind of human nature, that are confronting the Christian Church of today. Though they wrote more than sixteen centuries ago, their discussions seem as if they were discussing present day issues.

Concerning the more modern writers quoted in these pages, most of them are well known. When you notice that not one of them is, or was, a Mennonite, you will think of the fact that the subject of proper and improper attire is not the problem of a single church but of all people who wish to know and to do the entire will of God concerning their own individual lives.

### I. QUOTATIONS FROM THE ANTE-NICENE CHRISTIAN LIBRARY

#### Apostolic Constitution

That beauty which God and nature has bestowed on thee, do not further beautify. Thus do not thou permit the hair of thy head to grow too long, but rather cut it short, for it is not lawful for thee, a believer and a man of God, to permit the hair of thy head to grow long and to bush it up together, nor to suffer it to spread abroad, not to puff it up, nor by nice combing and platting to make it curl and shine. Neither do thou wear over-fine gar-

ments to seduce any; neither do thou with an evil subtilty affect over-fine stockings or shoes for thy feet, but only such as suit the measures of decency and usefulness. Neither do thou put a gold ring upon thy fingers; for all these ornaments are the signs of lasciviousness which if thou be solicitous about in an indecent manner, thou wilt not act as becomes a good man.—Book One, Section two—“Commandments to Men.”

If thou desirest to be one of the faithful and to please the Lord, O wife, do not superadd ornaments to thy beauty in order to please other men; neither affect to wear fine broidering, garments or shoes to entice those who are allured by such things. For although thou dost not these wicked things with design of sinning thyself, but only for the sake of ornament and beauty, yet wilt thou not so escape future punishment as having compelled another to look so hard at thee as to lust after thee, and as not having taken care both to avoid sin thyself and the affording scandal to others..... When thou art in the streets, cover thy head for by such a covering thou wilt avoid being viewed by idle persons. Do not paint thy face which is God's workmanship; for there is no part of thee which wants ornament inasmuch as all things which God hast made are very good. But the lascivious additional adornment of what is already good is an affront to the bounty of the Creator.—Book One, Section three—“Commandments to women.”

#### Cyprian on the Dress of Virgins

You call yourself wealthy and rich; but Paul meets your riches, and with his own voice prescribes for the moderating of your dress and ornament within a just limit. “Let women,” said he, “adorn themselves with shamefacedness and sobriety, not with broidered hair, nor gold, nor pearls, nor costly array, but as becometh women professing chastity, with a good conversation.” Also Peter consents to these same precepts and

says, "Let there be in the woman not the outward adorning of array, or gold, or apparel, but the adorning of the heart." But if these also warn us that the women who are accustomed to make an excuse for their dress by reference to their husband, should be restrained and limited by religious observance to the Church's discipline, how much more it is right that the virgin should keep that observance, who has no excuse for adorning herself, nor can the deceitfulness of her fault be laid upon another, but she herself remains in the guilt.

The characteristics of ornaments, and of garments, and the allurements of beauty, are not fitting for any but prostitutes and immodest women; and the dress of none is more precious than of those whose modesty is lowly. Thus in the Holy Scriptures, by which the Lord wished us to be both instructed and admonished, the harlot city is described more beautifully arrayed and adorned, and with her ornaments; and the rather on account of these very ornaments about to perish.

Hear one who is faithfully consulting for your advantage and profit. Be such as God the Creator made you; be such as the hand of your Father ordained you. Let your countenance remain in you incorrupt, your neck unadorned, your figure simple; let not wounds be made in your ears, nor let the precious chain of bracelets and necklaces circle your arms or your neck; let your feet be free from golden bands, your hair stained with no dye, your eyes worthy of beholding God. Overcome dress, since you are a virgin; overcome gold, since you overcome the flesh and the world.

### Clement of Alexandria on Clothes

Superfluous and diaphanous materials are the proof of a weak mind, covering as they do the shame of the body with a slender veil. For luxurious clothing, which cannot conceal the shape of the body, is no more a covering. For such clothing, falling close to the body, takes its form more

easily, and adhering as it were to the flesh, receives its shape, and marks out the woman's figure, so that the whole make of the body is visible to spectators, though not seeing the body itself. .... I admire the Cean sophist, who delineated like and suitable images of Virtue and Vice, representing the former of these, viz., Virtue, standing simply, white-robed and pure, adorned with modesty alone (for such ought to be the true wife, dowered with modesty). But the other, viz. Vice, on the contrary, he introduces dressed in superfluous attire, brightened up with colour not her own; and her gait and mien are depicted as studiously framed to give pleasure, forming a sketch of wanton women. .... In the fashioning of our clothes, we must keep clear of all strangeness, so in the use of them we must beware of extravagance. For neither is it seemly for the clothes to be above the knee, as they say was the case with the Lacedaemonian virgins; nor is it becoming for any part of a woman to be exposed. (Chapter 11)

## II. QUOTATIONS FROM MODERN WRITERS

**John Wesley**

The wearing of gay or costly apparel naturally tends to breed and increase vanity. By vanity I here mean, the love and desire of being admired and praised. Every one of you that is fond of dress has a witness of this in your own bosom. Whether you will confess it before man or no, you are convinced of this before God. You know in your hearts, it is with a view to be admired that you thus adorn yourselves; and that you would not be at the pains were none to see you but God and His holy angels. Now, the more you indulge this foolish desire, the more it grows upon you. You have vanity enough by nature; but by thus indulging it, you increase it a hundredfold. O stop! Aim at pleasing God alone, and all these ornaments will drop off.

The wearing costly array is directly opposite to being adorned with good works. Nothing can be

more evident than this; for the more you lay out on your own apparel, the less you have left to clothe the naked, to feed the hungry, to lodge the stranger, to relieve those that are sick and in prison; and to lessen the numberless to which we are exposed in this vale of tears.

I conjure you all who have regard for me, show me before I go hence, that I have not labored, even in this respect, in vain, for nearly half a century. Let me see, before I die, a Methodist congregation, full as plain dressed as a Quaker congregation.....Let your dress be cheap as well as plain; otherwise you do but trifle with God, and me, and your own souls. I pray, let there be no costly silks among you, how grave so ever, they may be. Be all of a piece, dressed from head to foot as persons professing godliness; professing to do everything, small and great, with the single view of pleasing God.

### **Adoniram Judson**

During the year you have been wearing these useless ornaments, many souls have died having never heard of the true and only Savior.

The Holy Bible and valuable tracts might have been more extensively circulated in heathen lands had you not been afraid of being thought unfashionable and not like other folks; had you not preferred adorning your person and cherishing vanity and pride.

### **A. Sims**

Superfluity in dress is forbidden because

1. It is a waste of time and money.
2. It is of no real value to the body.
3. It does not promote the glory of God. Col. 3:17; I Cor. 10:31.
4. It increases pride and vanity, and drags many women down into sin.
5. It keeps the poor from our churches.
6. It creates and fosters a flame of lust, leading to the worst crimes.

Let your dress be a rebuke to fashion and extravagance, and a model worthy of imitation.

\* \* \*

Do not be afraid to profess religion by your dress. Do not shrink from the singularity of being right in this particular.

### **Lydia E. Taylor**

Prominent leaders in once plain churches greatly deplore their departure from the plain Word of God. Why can we not take warning from their experience? Certainly nobody questions the right of the Church to adopt methods to carry out Gospel principles. So far the method of form is the only method known to carry out Gospel principles of simplicity in dress. Until we have something better, if we give up the form we give up the principle. Shall we do it? Until the world offers us clothing more in harmony with Gospel teaching than the Church has authorized, it is our business as loyal members to stay by the Church on this issue and for the sake of the principle consider it a privilege to do so.—“Christian Attire.”

### **Ira D. Williams**

What then ought to be done? (1) Aim directly at pleasing God. (2) Aim at promoting the health of the body. It is God’s temple. (3) Let the dress be made so as to promote neatness, tidiness, simplicity, and good taste; not slouchily or repulsively. (4) Dress so that a sound reason can be given for the wearing of every article. (5) Let your dress be a rebuke to fashion and extravagance, and a model worthy of imitation. (6) Do not be afraid to profess religion by your dress. Do not shrink from the singularity of being right in this particular.

### **Charles G. Finney**

What does that gaudy ribbon, and those ornaments upon your dress, say to every one that meets you? It makes the impression that you wish to be thought pretty. Take care! you might just as

well write on your clothes, "No truth in religion." It says, "Give me dress, give me fashion, give me flattery, and I am happy." The world understands this testimony as you walk the streets. You are "living epistles, known and read of all men."

This conformity is a broad and complete approval of the spirit of the world. What is it that lies at the bottom of all this shifting scenery? What is the cause that produces all this show and dash and display? It is the love of applause. And when Christians follow the changes of fashion they pronounce all this innocent. All this waste of money and time and thought, all this feeding and cherishing of vanity and the love of applause, the Church sets her seal to when she conforms to the world. "Be not conformed to this world" (Rom. 12:2).

### Ibid

"No matter how we dress, if our hearts are right." Your heart right! Then your heart may be right when your conduct is all wrong. Just as well might the profane swearer say, "No matter what words I use, if my heart is right." No; your heart is not right unless your conduct is right. What is outward conduct but acting out the heart? If your hearts were right you would not wish to follow the fashions of the world.

## OBJECTIONS CONSIDERED

### 1. "I believe in nonconformity but not in uniformity."

Your objection would carry more weight if while testifying against uniformity in church standards you would be consistent in not submitting to the uniforms (styles) which Fashion dictates. Your hat, hair, collar, tie, coat, shoes, all tell the story of your conformity to the world and your rejection

of the Bible principle of nonconformity. Better lay less stress upon what you "believe" and more upon what the Bible teaches.

**2. "I don't believe in form."**

When the Bible speaks of modest and immodest apparel, of jewelry, bodily ornamentation, gay clothing, costly array, pompous display, etc., it says nothing about form—save to condemn the unscriptural ones. Obey God, and form will take care of itself.

**3. "I wouldn't mind wearing the plain coat if people would not take me for a preacher."**

Your excuse is not very complimentary to yourself. Your coat is substantially the same in appearance as the coat commonly worn by the saloon keeper, the keeper of dives, the gambler, the infidel, and other enemies of God, and yet you seem to have no fear of being mistaken for one of these classes. By your confession you have more of a dread for being classed as a preacher than as an enemy of God.

**4. "There are comparatively few Christian professors who wear plain clothes."**

If brought to the test you would be one of the last to admit that you believed in something just because the majority believed that way. You applaud Noah and his family for clinging to God even though all the rest of the world was on the other side. You say a hearty amen to Paul's testimony: "Let God be true, but every man a liar." You are fond of quoting, "One with God is a majority." Why not take God at His Word on the clothes question, regardless of what other peo-

ple do or believe? Listen to the Master: "What is that to thee? follow thou me."

**5. "I don't believe in being conspicuous."**

Modesty is a most admirable Christian virtue. The Bible not only teaches modesty, but commands modest apparel. By all means, avoid display. But if obeying God in the kind of clothing you wear makes of you a gazing-stock in the sight of the world, thank God for the privilege of letting your light shine.

**6. "Modesty demands that we dress so as not to be noticed."**

The chief trouble with this objection is that you get into the wrong crowd before you apply the principle. As a child of God you should be modest and submissive enough to "dress so as not to be noticed" when among those who are minded to wholly follow the will of God; but when you obey God in the kind of clothing you wear, it is impossible for you to "dress so as not to be noticed" when you are in the midst of worldlings who violate every known precept of God with reference to proper and improper apparel. "Ye can not serve God and mammon." Do you "dress so as not to be noticed" when you are among plain people?

**7. "My conscience doesn't hurt me for wearing fashionable clothing."**

If your conscience does not trouble you for disobeying God you had better commence to pray that God might quicken your conscience. Christ assures us that at the last we will be judged, not by our consciences but by "the words that I say."

If your conscience has ceased troubling you for disobeying God you have the greatest of reasons for being alarmed about your spiritual condition.

**8. "I don't believe in being a clothes Christian."**

Nobody else does. But you should be a Christian who believes in obeying God in the kind of clothing that you wear, as well as in all other things.

**9. "I don't believe in being subject to man-made rules."**

Then why do you insist on setting aside the Word of God as to proper and improper clothing and submitting to the man-made rules of Fashion? You certainly do not think that the dictates of Fashion are divine.

**10. "The Church has no right to make dress regulations."**

But the Church has a right to expect that its members obey God in the matter of dress as well as all other things. Moreover the Church is given the power of exercising scriptural discipline for the edification and protection of its members. Few people question the right of railroad companies, governments, hospitals, etc., to make whatever dress regulations they deem fit to make for their employees. By what authority do we claim the right to deny the power of the Church to make regulations concerning the clothing of its members, especially when such regulations are according to the teaching of Scripture?

**11. "I would lose my influence if I dressed in a way that people considered odd."**

What influence have you that you consider so

precious that you would not give up for the sake of being obedient to God? Listen to the voice of Him who died for you: "If ye love me, keep my commandments." Lot seemingly had a good influence in Sodom—until the force of circumstances compelled him to listen to the voice of God, when, obeying God fully, he found that he hadn't a bit of influence. Your influence—whatever it is—acquired through disobedience to God, means that your life is a failure, so far as drawing people to the heavenly standard is concerned.

12. "It doesn't pay to be so particular."

But it does pay to obey God.

13. "If others can go to heaven in fashionable clothes I can too."

Now if you can find anywhere in the Word of God where God grants salvation upon such conditions you have won your contention.

14. "We should put in our time on weightier matters."

"These things ought ye to have done, and not to have left the other undone."

## WHY OPPOSE FASHIONS

1. It is unscriptural for Christian people to pattern after them.
2. They foster pride.
3. They cost the world billions of dollars annually—entirely too expensive.
4. They waste time, diverting the mind from nobler and better things.
5. They are destructive to spiritual life.
6. They are of the world, and are therefore of Satanic origin, as “the whole world lieth in the wicked one.”
7. To conform to the world means to “walk in the counsel of the ungodly.”
8. They drive the poor away from the Church.
9. They promote caste in society.
10. They dictate violation of the laws of health.
11. They excite lust.
12. “If any man love the world, the love of the Father is not in him.”

## WHY FAVOR SIMPLICITY AND NONCONFORMITY TO THE WORLD IN ATTIRE

1. The Bible teaches it.
2. It is conducive to health for the body and peace for the soul.
3. It conserves time and money.
4. It encourages the idea of rich and poor being on a common level.
5. It corresponds with other Bible teachings for the "called out" ones.
6. It is an element of strength wherever consistently practiced.
7. It is in keeping with what the world expects of people professing godliness.
8. It saves the wearer from many a temptation.
9. It is in keeping with neatness and decency.
10. It emphasizes meekness, modesty, devotion, submission to God—"even the ornament of a meek and quiet spirit."
11. It means conformity to the pure mind and will of God rather than to the vanities and follies of this world.
12. It helps to hold the Church for the full-Gospel standard along other lines.













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General Conference [Daniel Kauffman,  
et al.]. -- Scottdale, Pa. :  
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